l: Krasheninnikov N-5 (1736-40) 1764 Kamchadal

When a bridegroom obtains the liberty of ſeizing his bride, he ſeeks every opportunity of finding her alone, or in the company of a few people; for during this time all the women in the village are obliged to protect her; beſides ſhe has two or three different coats, and is ſwaddled round with fiſh nets and ſtraps, ſo that ſhe has little more motion that a ſtatue. If the bridegroom happens to find her alone, or in company but with a few, he throws himſelf upon her, and begins to tear off her cloaths, nets, and ſtraps; for to ſtrip the bride naked conſtitutes the ceremony of marriage. This is not always an eaſy taſk; for though ſhe herſelf makes ſmall reſiſtance, (and indeed ſhe can make but little) yet, if there happen to be many women near, they all fall upon the bridegroom without any mercy, beating him, dragging him by the hair, ſcratching his face, and uſing every other method they can think of to prevent him from accompliſhing his deſign. If the bridegroom is ſo happy as to obtain his wiſh, he immediately runs from her, and the bride as a proof of her being conquered, calls him back with a ſoft and tender voice: thus the marriage is concluded. This victory is ſeldom obtained at once, but ſometimes the conteſt laſts a whole year; and after every attempt the bridegroom is obliged to take ſome time to recover ſtrength, and to cure the wounds he has received. There is an inſtance of one, who, after having perſevered for ſeven years, inſtead of obtaining a bride, was rendered quite a cripple, the women having uſed him ſo barbarouſly. 583

As ſoon as the above ceremony is over, he has liberty next night to go to her bed, and the day following, without any ceremony, carries her off to his own village. After ſome time, the bride and bridegroom return to the bride's relations, where the marriage feaſt is celebrated in the following manner; of which I was an eye-witneſs in 1739. 585

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586 The bridegroom, his friends, and his wife, viſited the father-in-law in three boats. All the women were in the boats, and the men being naked puſhed them along with poles. About one hundred paces from the village to which they were going, they landed, began to ſing, and uſed conjurations with tow faſtened upon a rod, muttering ſomething over a dried fiſh's head, which they wrapped in the tow, and gave to an old woman to hold. The conjuration being over, they put upon the bride a coat of ſheep's ſkin, and tied four images about her: thus loaded ſhe had difficulty to move. They went again into their boats, and came up to the village, where they landed a ſecond time; at this landing-place, a boy of the village met them, and taking the bride by the hand led her, all the women following.

When the bride came to the hut, they tied a ſtrap round her, by which ſhe was let down the ſtairs, the old woman who carried the fiſh's head going before her. The head ſhe laid down at the foot of the ſtairs, where it was trodden upon by the bride and bridegroom and all the people preſent, and then thrown into the fire.

All the ſtrangers took their places, having firſt ſtripped the bride of ſuperfluous ornaments. The bridegroom heated the hut and dreſſed the victuals which they had brought with them, and entertained the inhabitants of the village.. The next day the landlord, entertained the ſtrangers with great ſuperfluity, who on the third day departed; the bride and bridegroom only remained to work ſome time with their father. The ſuperfluous dreſs which was taken from the bride was diſtributed among the relations, who were obliged to return them preſents of far greater value.

587 The former ceremonies only relate to a firſt marriage; for in the marriage of widows, the man and woman's agreement is ſufficient; but he muſt not take her to himſelf before her ſins are

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are taken away. This can only be done by ſome ſtranger's firſt lying with her for once; but as this taking off of ſin is looked upon by the *Kamtſchadales* as very diſhonourable for the man, it was formerly difficult to find one to undertake it; ſo that the poor widows were at a great loſs before our Coſſacks came amongſt them; ſince which they have been in no want of ſtrangers to take away their ſins. Marriage is forbidden only between father and daughter, mother and ſon; a ſon-in-law may marry his mother-in-law, and a father-in-law his daughter-in-law; and firſt couſins marry frequently. Their divorce is very eaſy, conſiſting only in a man's ſeparating beds from his wife: in ſuch caſes the man immediately marries another wife, and the woman accepts of another huſband, without any further ceremony.

A *Kamtſchadale* hath two or three wives, with whom he lies by turns. Sometimes he keeps them all in one hut, and ſometimes they live in different huts. With every maid that he marries he is obliged to go through the above-mentioned ceremonies. Though theſe people are fond of women, yet they are not ſo jealous as the *Koreki*. In their marriages they do not ſeem to regard the marks of virginity. Nor are the women more jealous; for two or three wives live with one huſband in all harmony: even though he alſo keeps ſeveral concubines. When the women go out they cover their faces with a ſort of veil; and if they meet any man upon the road, and cannot go out of the way, they turn their backs to him, and ſtand 'till he is paſſed. In their huts they ſit behind a mat or a curtain made of nettles; but if they have no curtain, and a ſtranger comes into the hut, they turn their face to the wall, and continue their work. This is to be underſtood of thoſe that retain their ancient barbarity; for ſeveral of them now begin to be civilized to a certain degree, though all of them ſtill preſerve a rude harſhneſs in their manner of ſpeaking.

CHAP

7:Lesseps T-3 (1787-88)1790 Kamchadal

133 This volcano, I was informed, had been at reſt for ſome time, and was ſuppoſed to be extinguiſhed, but it had lately kindled again. North-eaſt of this is a peak, the top of which appears to be the crater of a ſecond volcano, which continually throws up ſmoke, though I could not perceive the ſmalleſt ſpark of fire. The third is north-north-eaſt of the ſecond; I could not obſerve it as I wiſhed, a high mountain intercepting almoſt entirely my view. It derives its name from the village of Klutchefſkaïa, near which it is ſituated; and I was told that we ſhould paſs cloſer to it hereafter. The two other volcanos are called in like manner after the oſtrog of Tolbatchina, where we arrived in good time. This village is upon the Kamtſchatka, forty-four werſts from Chapina, but it contains no-
585/177 thing extraordinary. We were informed that there had been a Kamtſchadale wedding in the morning. I regretted the not

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585 having been preſent at this ceremony, which,
177 as I was told, is nearly the ſame as in Ruſſia.
582 I ſaw the new married couple, who appeared to be two children. I aſked their age. The bridegroom was but fourteen, and the bride only eleven. Such marriages would be conſidered as premature in any country except Aſia.

000 I had an extreme deſire to ſee the town of Nijenei-Kamtſchatka, and had long thought how to ſatisfy it; to have left the peninſula without viſiting the capital, I ſhould have conſidered as an unpardonable fault. My curioſity did not interfere with my reſolution of travelling with all poſſible expedition. I was obliged indeed to make a circuit, but it was not ſo far as to occaſion a delay of any conſequence. Having concerted with M. Kaſloff, who was anxious to procure every thing that could render my journey agreeable and ſafe, I engaged

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